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conduct in his controversy with Leibniz. De Morgan proves at great length, with the aid of unimpeachable documentary evidence, that Leibniz was the independent co-inventor of the differential calculus, called by Newton the method of fluxions. And he goes much further than this when he asserts that, instead of Leibniz having derived any specific information of Newton's discovery, "Newton did derive from Leibniz (without being aware of the extent of his obligation, we think) the idea of the permanent use of an organized mode of mathematical expression" (p. 32). Be this as it may, Newton's entire conduct in the controversy,—the deliberate suppression from the third edition of the *Principia* of the famous scholium in which the independent discovery of Leibniz had previously been acknowledged; the "concoction" of the *Commercium Epistolicum*, for the materials of which De Morgan finds Newton himself as the real source; the unfair dealing with the correspondence that had passed between himself and Leibniz when he heard of the latter's death,—would indeed appear to give abundant proof "of an unhappy temper which sometimes overcame his moral feeling" (p. 45).

The controversy between Newton and Leibniz dominates most of the discussion throughout the essays. The zeal with which De Morgan enters upon his task of clearing Leibniz from the charge of plagiarism may not have entirely been detached in his mind from a subjective interest. He well knew what it meant to have the independence of a discovery questioned. It is interesting to recall that the same year which saw the publication of De Morgan's first essay on Newton also witnessed his controversy with Sir W. R. Hamilton regarding the priority of his own discovery of the logical principle of the quantification of the predicate.

While the clear and judicious analysis of Newton's character and the detailed and fair account of the controversy with Leibniz form the most significant contribution of these essays, both the student of Newton and the general reader will find in them much more that is of interest and value. The frontispiece, from an engraving by E. Scriven of Vanderbank's portrait of Newton, adds to the attractiveness of the volume.

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A History of Psychology. OTTO KLEMM. Translated by Emil Carl Wilm and Rudolf Pintner. New York: Charles Scribner's Sons. 1911. Pp. xiv + 380.

In 1911 the "History" appeared in German and was reviewed at length in this JOURNAL¹ by Professor R. S. Woodworth. The present reviewer, therefore, finds only a few words necessary in regard to the present translation. Professor Wilm has translated Chapters I.-VI. and Professor Pintner Chapters VII.-XII. There is evidence that much care has been taken and the result is a smooth English, which it is a pleasure to read. There has been a search for the proper translation of the technical terms and where there is the possibility of a misunderstanding the German word is given in parenthesis.

¹ This JOURNAL, Vol. IX., pages 218-220.

The translators have added a note upon the histories of psychology which have appeared in English and also a subject index. They have added and completed references and corrected the author index, which was carelessly compiled. It is a long and wearisome task to check up all the references in the foot-notes and the translators should be forgiven for not having found all the errors of the original.

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JOURNALS AND NEW BOOKS

MONIST April, 1915. *The Disciples of John and the Odes of Solomon* (pp. 161-199): PRESERVED SMITH.—The Odes of Solomon were written by one of the disciples of John at Ephesus not long before A.D. 55. Ephesian parallels and references to the Odes confirm the hypothesis of their local origin; references to Johannite ceremony and belief confirm the hypothesis of their author's associations. *On the Methods of Theoretical Physics* (pp. 200-211): LUDWIG BOLTZMANN.—The tendency of modern physicists to invent and use mechanical models for the sake of visualizing their conceptions is indicated. *On the Experience of Time* (pp. 212-233): BERTRAND RUSSELL.—An attempt to discover the elements in immediate experience which lead to our knowledge of "mental time," *i. e.*, the time "which arises through relations of subject and object" and "physical time," *i. e.*, the time "which arises through relations of object and object." Certain definitions and propositions are stated and explained with the hope of forming a logical theory of time. *Newton's Hypotheses of Ether and of Gravitation from 1679 to 1693* (pp. 234-254): PHILIP E. B. JOURDAIN.—A continuation of the author's series on Newton, showing his "neutral position towards the question as to the nature of gravitation," his inclination to the belief that it was effected by the mediation of an ethereal medium, and his slighting of the question whether the attraction of two bodies was an essential property of matter. *On the Meaning of Social Psychology* (pp. 255-260): ROBERT H. GAULT.—Social psychology applies to social behavior of groups and individuals. Consciousness is social when one "takes cognizance of one's relations to others, and *vice versa*." It is not an "over-soul" or "superconsciousness." Social psychology "discusses . . . the selection and arrangement of stimuli by which those interactions that are appropriate to time and space may be brought about," and "the means by which old forms of interaction . . . are broken up" and new ones initiated. *The Overgod* (pp. 261-268): PAUL CARUS.—Poem. *Criticisms and Discussions*.—*On the Origin of the Hebrew Deity—Name El Shaddai*: F. M. BEHYMER. *The Nature and Perception of Things*: ALFRED H. JONES. *The Jews of Malabar*: WILFRED H. SCHOFF. *A New Era in the History of the "Apocrypha"*: CHARLES C. TORREY. *The Sabians*: PAUL CARUS. *Sir John Herschel on Hindu Mathematics*. Tel: QUINTIN WADDINGTON. *Motor Relations of Speech and Idea*: T. H. EVANS. *Book Reviews*. AUGUSTUS DE MORGAN, *A Budget of Paradoxes*: Edited by DAVID EUGENE SMITH.